HARAMBEE FLAME

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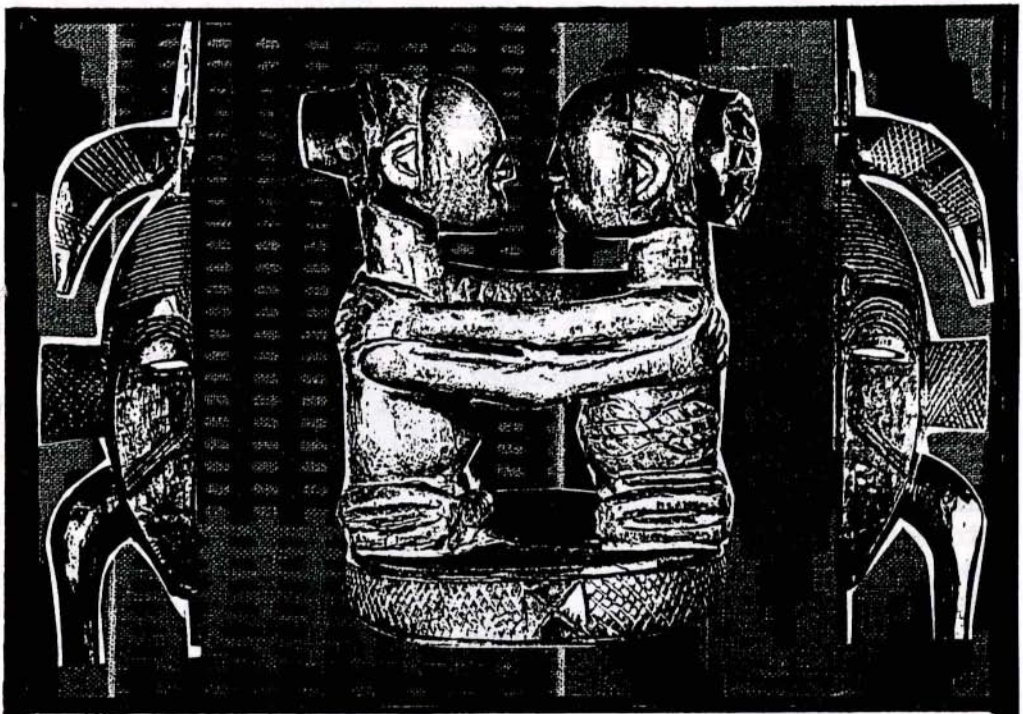

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EDITORIAL POLICY

The HARAMBEE FLAME is the monthly newsletter of the Harambee Afrikan Cultural Organization(Nebraska State Pen chapter). Ours is a pan-Africanist publication, meaning that we view all people of African descent as one African people, having certain basic interests in common. Also, the HARAMBEE FLAME attempts to be Africentric, in that, through study of the history, cultures, and traditional values of African people, we seek to have and cultivate an African way of looking at things.

The main purposes of the HARAMBEE FLAME are to stimulate and inform. We list "stimulate" first because, more than anything else, we want our readers to be moved to question their/your own ideas, lives, and the circumstances in which we live and to challenge those things that must be challenged in order for us to move from a condition of mental and spiritual servitude and physical dependence upon Caucasian institutions to a state of collective self-determination. Toward this purpose, we present commentaries, poems, etc. These do not necessarily represent the official positions of the Harambee Afrikan Cultural Organization.

The HARAMBEE FLAME provides information because wise people want to know what's going on and because certain kinds of information can stimulate the mind, inspire people to want to act, and influence them to pursue proper understanding so that the actions they take will be as effective as possible. The main vehicle we use to provide information is our "From Other Sources" feature in which we make an effort to provide news about the problems we African people are confronted by and the steps we are taking to resolve them. In this feature, we try to provide coverage of the activities of African people and developments affecting us in the U.S., the nations of Africa, and elsewhere. In "Commentary," we offer analysis of and views about current events and developments.

We encourage you to send your comments, essays, poems, etc. to HARAMBEE FLAME; Harambee Afrikan Cultural Organization; P.O. Box 2500; Lincoln, NE.; 68542-2500.

COMMENTARY

"...and if it feels this good gettin' used, you just keep on usin' me 'till you use me up." It's been a buncha years since Bill Withers came out with the song containing this line. And, of course, Bill was talking of a relationship with a woman in which the romance aspect had him feeling so good, he was willing to go along with being used. Art is funny--whether a song, dance, poem, painting, whatever. A person who creates the work has his or her own meanings in mind in hooking this thing up. But, then, people who are checking the creation out interpret what they hear or see in their own ways, according to their own experiences and frames of reference.

This brings us to November, 2000 and, as the situation was four years ago, images of the presidential candidate for the Demopublican Party hugging Africans in our churches, puckering up to smooch our babies, kicking it with Jesse

Jackson and other big-time African "leaders," etc. And, as the situation went down four years ago, most of this

courting of our folks has been a pretty much eleventh-hour thing. Like Clinton before him, Al Gore began his campaign, and continued it just about to the end, portraying himself as a "new Democrat"(Republican with a Democrat label) and campaigning as if the only voting population were the European(Caucasian) voting population. Then, as the campaign season was drawing to a close, Al saw that he was in serious danger of losing. All of a sudden, he and his campaign managers remembered our existence, remembered that a lot of us are accustomed to being used and have such an attachment to being used that we can't recognize when "you use me up."

In the meantime, Ralph Nader and the Green Party are scaring the hell out of Gore and the national Demopublican leadership because he could get enough votes to knock Al out of the box. We're hearing, "A vote for Nader is a vote for Bush," as Demopublicans try to lay some kind of guilt trip on Nader supporters. We'll see how all this plays out.

If we take a trip down the proverbial "memory lane" and add a hypothetical twist, we might wonder what would have happened had Jesse Jackson backed up his bark with some bite, back in '84 or '88, and actually run as an independent, pushing a pro-African agenda. He wouldn't have had a chance to win, just like Nader's got no chance. But at some point, even Bill Withers would know when he's had enough of being used.

How tough can it be for us to see that we are greatly outnumbered Africans in a country that is run by and for Europeans and that, on many important issues, our interests and theirs are in conflict and/or perceived by us and/or by them as being so? How tough can it be for us to see that European politicians know how to count and, except in cases where they're in areas of the U.S. where our numbers are close to or surpass those of Europeans, are going to solicit **Europeans'** votes and at least appear to represent **their** interests?

It's ironic that Hootie and the Blow Fish should happen to be doing a cover of Bill Withers' tune at this particular time, as the vote for a president draws near. Hootie's

fronting a band of Europeans while Jesse Jackson is fronting for a band of some other Europeans. But while Hootie may be calling shots for the Blowfish, Jesse and company are essentially just lip-synching for their European Demopublican-Party bosses. This arrangement is so slick, Jesse and company may really believe they're doing some actual singing and, worse, probably believe they're singing their own words.

In the meantime, Ralph Nader is saying that both Gore and Bush represent the interests of corporate America, that there is no fundamental difference between them or between the parties under whose banner they run. We might ad to this that both Gore and Bush and their respective parties operate according to the same pro-European(Caucasian) and European-supremacist ideology. But there are many of us who really don't want to hear this because we so desperately want to believe that we're living in an egalitarian democracy in which we are valued as much as everyone else. We want desperately to believe that the American system is legitimate.. And we believe in the two-party system because it's the Europeans' system and because it's the only thing we've known.

So when someone steps before us and says the two-party system is a fraud, that the two parties are only "two" in name, we have to shut this out. We have to shut it out because to do otherwise might force us to look to **ourselves** as our own saviours. Flipping back just a few pages of history, back to '84 and '88 and Jesse's threats to run as an independent, what if this had come to pass? What if we had decided to establish our own political party and to ride with it in a presidential race(s)? What if we had put a model into place of Africans in this country taking independent action en masse? Instead of Gore and the Demopublicans disrespecting us and calling on us for support only after it became clear to them, again, that they can't win without us, they would be forced to bargain with us instead of doing what they're doing--**using** us. At this point, we ask ourselves, "Does it feel that good gettin' used?"

-Editor

COMMUNITY NEWS

Harambee Afrikan Cultural Org. Symposium On Education

On the evening of October 10th., we held our annual symposium. The theme for this year's program was "From the School House to the Big House?" Following the pouring of libation, recitation of the organization creed and the Nguzo Saba(7 Principles), and the introduction of the organization's Central Committee, Wes Hall addressed us on "miseducation," relating to us some experiences he had in school that illustrated the idea of miseducation. But mainly, his presentation dealt with his personal inspirations and motivations that enabled him to rise above limitations imposed on him by his school experience. Wes, who is involved with the Malcolm X Memorial Foundation and is spear-heading an effort to bring a non-profit fm radio station to Omaha's African community, delivered what was essentially a motivational speech, ala his mentor, Les Brown.

After Brother Hall's talk, one of the members of our Central Committee, Brother "D," Charles Douglas, delivered a presentation entitled, "To know myself." He spoke about his experience in the public school system in Chicago and contrasted it with the **Africentric education** he has taken an active part in receiving through his membership in the Harambee Afrikan Cultural Organization. To make his point, he cited various European historical figures who were presented to him in school and spoke of Africans in the same fields (literature, science, etc.) he has learned about since who, if he had been exposed to in public school, could have had a positive impact on his life and maybe set him on a more constructive path.

Mondo, our Alaga(Chairman), addressed the group on "From the School House to the Big House/From the School House to Africentric Consciousness." In his talk, Mondo addressed the issue of how the Eurocentric training and indoctrination our children and youth are given by the U.S. school system contribute to a self-hating mentality by which African children and youth - particularly, males - are ill-equipped to deal with the challenges this society presents. In concluding, Mondo listed some elements he cited as necessary for a school experience to truly be Africentric. Included

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FROM OTHER SOURCES

National Town Hall Meeting on "Racial" Profiling and Criminal Justice System Held at Howard University

..."As part of August's 'Redeem the Dream' celebration in connection with the Policy Institute and Howard University School of Law's long-standing commitment to support social solutions,...a National Town Hall Meeting was convened, Friday, August 25th. to discuss why people of color, especially African-Americans, are falling victim to crimes perpetrated on the grounds of nothing more(it seems) than our pigmentation...

"When asked about the importance of the weekend and specifically, the need to address racial profiling through a town hall meeting, program organizer, HUSL professor and Director of the Equal Justice Progam, Nkechi Taifa said, '[this] was important...because it provided a thoughtful identification of the existing legal disparities...the purpose...was to ensure there was a [clear] focus in route to litigation, legislation, and policy that deals with the issues'. Upon the outset, a diverse panel of participants offered keen insights on such topics as the reality governing the justification for profiling in areas(that are traditionally considered high-risk drug trafficking regions, 'coincidentally' largely populated by African-Americans and Latinos, which further helps to explain the gross over-representation of minorities in our prison system), to the exceedingly high 'numbers' attached to non-violent offenses. However, even more reflective of the heinous strain that these practices have put on the physical and social psyche of minorities, were the emotionally stirring tales of attendees who had traveled as far away as Los Angeles and Chicago to...let their stories be heard..."

-from "A Commentary on a National Town Hall Meeting on Racial Profiling and the Criminal Justice System," page 3, Sept./Oct. THE NEW BARRISTER(Howard University; Washington, D.C.)

Congresswoman McKinney Holds Hearing on Political Prisoners, F.B.I.'s Counter-intelligence Program, and Related Issues

"Rep. Cynthia McKinney chaired the panel discussion titled: Human Rights in the United States: The Unfinished Story of PP[political prisoners]/Victims of COINTELPRO in Rm. 2200 of the Rayburn House Office Building on Thursday 9/14... Rep. McKinney opened by stating strongly this was not a one shot event. 'It is the beginning of the sustained involvement of my sub-committee in the question of human rights. We intend to broaden the term to include political prisoners'...

"The event was one session in the Congressional Black Caucus' annual Legislative Weekend, during which members of the Caucus hold sessions on a variety of topics such as health care, education, and other issues of interest to their constituencies...

"Ms. McKinney's staff worked hard on preparing the event, from making arrangements for each of us...to preparing handouts of the entire list of Political Prisoners and POWS in the US and information on the Jericho Movement, to making huge, blown-up pictures of Mutulu Shakur, Mumia Abu Jamal, David Gilbert and Marilyn Buck that adorned the meeting room..."

"A very forceful panel made presentations conerning pp/pows and in general called for the BC to introduce legislation to pick up the 1970s hearings of the Church Committee around the government's role in Cointelpro and to provide some relief for its victim[s]. Members of the panel were: Prof. Nkechi Taifa, professor of law, Howard Univ. School of Law, who gave an overview of Cointelpro; Kathleen Cleaver, attorney and former communications secretary of the Black Panther Party, spoke about the importance of political prisoners; Michael Tarif Warren, NYC criminal defense attorney, spoke on Cointelpro operations against political supporters; Bruce Ellison, attorney for Leonard Peltier, spoke about the FBI infiltration of the American Indian Movement (AIM); Geronimo ji Jaga, former political prisoner, called for an investigation of Cointelpro murders as a first step;

and, Laura Whitehorn, former political prisoner, who pointed out that Cointelpro continues as long as we have political prisoners.

"After the presentations of the panelists,...the microphone was opened for comments and questions from the floor...In closing the program Rep. McKinney indicated she had written President Clinton asking for all material gathered since the Church committee hearings to be handed over to the committee. She has already begun to get stuff from both the CIA and the FBI. She now has to decide how best to use this material. She also announced that a Cointelpro Project will be launched and a benefactor has volunteered to finance the project(she had him stand for an introduction). The committee of panelists will continue to function as a 'Brain-trust' and an advisory group to her concerning pp's and Cointelpro..."

"There was a meeting the next day in which plans were discussed for Ms. McKinney and her staff to hold a briefing session for other progressive House members..to try to get them to sign on to her letter supporting the petition for pardon/clemency/amnesty for the political prisoners in the federal system..."

-from "Report from Herman Ferguson on Congressional Black Caucus hearing on COINTELPRO and political prisoners, held 14 September 2000" by Herman Ferguson and "A Brief Initial Report on the 'Brain Trust' for CBC, 9/14/00" by Laura Whitehorn

Symposium To Promote Unity Among Africans Throughout Americas

..."A myth has always existed that race prejudice is not a problem in Latin America the way it is here in the United States. 'Well, we're doing away with that myth', said Chris Rodriquez of the Organization of Africans in the Americas(OAA), the Washington, D.C.-based organization sponsoring an upcoming symposium entitled 'Afro-Latinos and the Issue of Race in the New Millenium'. Rodriguez added, 'There are individuals in these countries that are really in denial about the whole situation'.

"Co-sponsored by the Puerto Rican and Latino Studies Department of Brooklyn College, the symposium will be held at Brooklyn College on Saturday, Oct. 21, from 8:30 a.m.-6 p.m.

"Rodriguez explains that in most Latin American countries, and on Spanish-language television in the United States, mammy figures and depictions of happy-yet-ignorant slaves continue to dominate...

"The reasons are predictable: White Latin-American families control the wealth and power in many of these countries, and they dictate the images and resources allotted to the various communities.

"The OAA has been organizing Black communities in Latin America for the last eight years...

"'Look at the United States and what it was like here some 50 years ago for Black people, and that's about what you've got down there in Latin America today', Rodriguez said. Black communities in Latin America are largely invisible when it comes to government policies and distribution of resources.

Now, after developing relationships in those communities, the OAA is looking to educate Black and Latino communities here in the United States about the hardships Afro-Latinos face elsewhere. A goal of the OAA is to help U.S. Blacks and Latin American Blacks realize their common ground.

"Min. Muhammad Abdullah, the Nation of Islam's national Latino-American minister, called the symposium an effort 'to educate Afro-Latinos so they can begin to unite with their African-American brethren...'

"The upcoming 'Afro-Latino' symposium at Brooklyn College will feature panels exploring issues such as: 'Self-Definition of a People: Moreno, Negro, Afro-Latino or African', 'The Future of U.S. Latinos and African-American Relations: Where Do Afro-Latinos Belong?' and 'The Status of Afro-Latin Americans in the Americas', among others...

"Abdullah said Afro-Latinos...need to understand that many of their countries still suffer from policies instituted under the Spanish colonial system. One notorious policy included a blood purification test meant to certify if a person was 'pure white' or in any way 'mixed'. Pure whites were afforded more opportunies in colonial Latin America, so the certification test was vital to a person's future. The remnants of policies like these, the minister said, have led Afro-Latinos to reject their African patrimony..."

-from "Symposium to Unite Blacks in Latin America With African-Americans," page 49, Sept. 28-Oct. 4 N.Y. AMSTERDAM NEWS(N.Y., N.Y.)

Good News From Africa: Success In Somaliland

[Editor's note: Practically anytime we read or hear something about the African continent from the European(Caucasian)-run media, the news is of death--death by famine, by disease, or by warfare. Whenever possible, we will present news of positive and constructive things going on in our Motherland.]

"In the nine years of its existence[the people of northwest Somalia declared independence and proclaimed the Republic of Somaliland, after nearly thirty years of conflict in the Somaliland-Somalia-Ethiopia region], the self-declared Republic of Somaliland has achieved...a stable democracy with a booming economy. Much of the success in Somaliland, which seceded from Somalia in May 1991, has been built upon a return to African methods of conflict resolution and governance. Unlike previous distrous attempts at foreign-inspired nation-building and reconciliation in Southern Somalia, Somaliland's homegrown solutions have been grassroots based...

"...the SNM[Somali National Movement]'s transition from rebel army to government [in 1991] was not smooth and within a year, disaffection with the government policies and accusations of clan patronage resulted in intra-communal armed conflict. In response, Somalilanders turned to traditional mechanisms of conflict resolution. Through mediation by

clan elders, the bedrock of Somali society, and with the full backing of civil society, the disputing clans were able to resolve their conflicts. A relative level of stability and peace allowed for the focus to be on building democratic institutions. After a series of local and regional grassroots meetings to discuss security issues and possible structures for governance, a national conference was held in the town of Borama in November of 1993...the Borama conference was largely internally funded. The outcome of the conference was a countrywide security framework - which legally enshrined the traditional role of clan elders, a national constitution structure, and the election of a new president, Mohammed Ibrahim Egal. While there have been several bouts of clan conflicts, Somaliland has so far been remarkably peaceful and the political process has continued to be inclusive with another national conference held in Hargeisa in 1996, which reelected President Egal...

"...the Somali entrepreneurial spirit has flourished throughout the country. Prices for basic commodities such as sugar, grains, and cooking oils are some of the lowest in the region. Five competing telephone and cellular phone companies have brought state of the art telecommunications at an affordable price...Half a dozen airlines ferry passengers throughout to Kenya, Djibouti, Ethiopia, Saudi Arabia and the United Arab Emirates. The private sector has also aided in the rehabilitation of some basic infrastructure. A majority of homes in Hargeisa(and soon Berbera, the port city) have access to piped water with the rest being supplied by private vendors. And electricity is provided to city residents at reasonable rates. Encouraged by the progress in their homeland, many Somalilanders in the Diaspora have started returning home...

"While Somaliland has achieved some impressive successes, there is still much to be done. Most of the government's revenue base comes from taxes collected on the export of livestock, estimated at 3 million head per year to Saudi Arabia. After deducting the cost of maintaining an army and police force - comprised mainly of former SNM rebels - there is little left for health care, education, and infrastructure repair. Without formal recognition by the international community, Somaliland is unable to tap into the resources of the World Bank and the International Monetary Fund and to attract international investment necessary for

substative development...

"Despite the apparent reluctance of the world to recognize Somaliland, Somalilanders take pride in what has been accomplished without the assistance of outsiders and believe that such isolation forged a culture of self-reliance..."

-from "Somaliland: Island of Stability," pages 23 and 46, July/August AFRICANWATCH(Sacramento, CA.)

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Community News(Cont. from page 4)

among these were: African teachers operating both from an African-centered knowledge base and a traditional African value system, a curriculum designed to equip an African student to operate successfully in a European-dominated society and to do so in such a fashion that his or her African family and community will be his or her priority, and a school environment that emphasises and is conducive a student's feeling of his or her African identity.

We had hoped to have at least one representative of the African American Achievement Team here to talk about the progress being made and challenges faced by the three elementary schools in Omaha that have been designated as "African-centered. None were present. However, during our discussion ("Charting a Path"), Quinzola Penny, editor of THE GRIOT and a leading member of the Omaha-based Coalition Against Injustice, dealt critically with a number of issues related to the "African-centered" schools--including the large number of European teachers involved, lack of economic resources, limitations associated with the fact that these schools are part of the Omaha Public Schools, etc. Her remarks gave rise to some very insightful input from both sisters and brothers from the outside and several of our members.

Fortunately, our time fell into place such that two of our members, Biko and Nkrumah, had an opportunity to throw a rap element into the program mix. Biko performed "Dreams to Get(We Got)," which dealt with our need to creat literature and songs of survival, that motivate us into becoming what we need to be in present days. Biko stated that his

(Cont. on page 13)

PUBLICATIONS

The following is a list of periodicals we have received recently. We encourage you to write to these publications for information on their content, editorial policies, subscription information, and so forth.

SOUTH AFRICAN BEACON
Sundrasagren Govender
1615 Broadway
Suite 705
Oakland, CA. 94612

AFRICAN WATCH
Ogom P. Nwosu
9521 Folsom Blvd.
Suite R
Sacramento, CA. 95827

THE NEW BARRISTER
Opio Lumumba Sokoni
Howard University
School of Law
2900 Van Ness St.
Washington, D.C. 20008

BLU Magazine
Pete Mommsen
P.O. Box 903
Route 213
Rifton, N.Y.
12471-0903

Note: While the titles of the first three of the above-listed periodicals pretty much speak for themselves, the last, BLU, doesn't really give a tip-off. This magazine is a publication designed to speak on behalf of and explore hip-hop culture. The issue we received indicates that this is an important and positive publication. It contained little, if any at all, of the hyping of materialism, promotion of disrespect of African people, and/or other forms of madness often found in the pages of more commercial publications focused on rap and hip-hop.

Additional periodicals:

THE BLACK PANTHER
1470 W. Martin Luther King Blvd.
Los Angeles, CA. 90062

FIRST DAY
(The MOVE Organization)
P.O. Box 19709
Philadelphia, PA 19143

rap was inspired by the life and works of John Henrik Clarke (May his spirit be at peace in the realm of our ancestors) and that it was written to encourage us not to dwell in apathy but to be righteous and progressive in our struggle. Nkrumah's rap, "Soul on Ice," addressed his personal loss of loved ones and the need for our community to have a stronger bond of unity, mutual respect, and spirituality. It also spoke of the tragedy of imprisonment and sent out a plea to brothers to understand that God's purpose for us being on earth is truly greater than our petty conflicts, fragile egos, and reputations worthy of no value.

Africans in Omaha Calling for Economic Boycott

According to the October 2000 edition of THE GRIOT, a monthly newsletter in Omaha, efforts are underway to substantially intensify an economic boycott of European(Caucasian)-owned businesses in Omaha. To quote from THE GRIOT:

> "The call for an economic boycott has become louder and more frequent. In ever increasing numbers, members of Omaha's African American community insist that things will not be business as usual for the City of Omaha and certain businesses. The media and city officials tried but couldn't completely ignore the over 200 protesters during the College World series this past summer. They most certainly could not ignore the recent protest that brought over 2000 people to downtown Omaha after the killing of George Bibins, an unarmed black man, by officer Jerad Kruse...The dual concept of an economic boycott against a particular retail establishment or business district and an ongoing support-Black-business campaign must become part of any protest...Our money must have a mission. We must demonstrate at Omaha's most cherished and highly promoted business districts in a peaceful, organized, and direct manner that disrupts the business-as-usual practice and affects their bottom line..."

The economic boycott and other forms of protest are being instituted as a means drawing attention and putting an end to police disrespect and brutalization of African people in Omaha, city-government re-routing of federal block-grant money intended for the African community, attempts by city

(Concluded at bottom of next page)

ANNOUNCEMENTS

For more information on "Afro-Latinos and the Issue of Race in the New Millennium," contact Dr. Hector Carrasquillo, CUNY Brooklyn College, Puerto Rican and Latino Studies Dept. at (718) 951-5562.

Nebraska Humanities Council has added two speakers bureau programs, including "Life in Sub-Saharan Africa." Nelson Okuku Miruka, a native of Uganda and Kenya and the former press secretary of Yoweri Museveni, the president of Uganda, tells audiences about the culture and life of people in Sub-Saharan Africa. His program can focus on the civil war and child-soldiers in his region, causes and effects of the spread of HIV/AIDS or other aspects of life in Sub-Saharan Africa. Contact Okuku Miruka at okukumiruka@hotmail .com or call 402-438-5421.

Having a fund-raiser, workshop, special event, or meeting? Your non-profit community-based organization or church may list any of its events in The Griot. Simply make a list of the upcoming events and call 455-5561 or mail to: The Griot P.O. Box 11155 Omaha, NE. 68111. We will list it in our community calendar, free of charge. Deadline is the 25th. of each month. First come, first served. Events published subject to space limitations.

Harambee Afrikan Cultural Organization meetings for the month of November: Sat., 4th.; Tues., 7th.; Sat., 18th.; Tues., 21st. Our Saturday meetings are from 1-3 p.m. and Tuesday meetings are from 6-8 p.m. Write to: Harambee Afrikan Cultural Org.; P.O. Box 2500; Lincoln, NE.; 68542-2500. Or call 471-3161 and ask for ext. 3379. We encourage you, the members of the Omaha-Lincoln-area African community to get involved with us.

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Community News

government to gerrymander the African community out of its city council representation, the beautification of certain areas of the city at the expense of the African community, and other practices and policies of city officials.

BACK IN TIME

In November 1953, His Highness Edward William Walugembe Mutesa II - 29-year-old King of Buganda, the largest kingdom in Uganda, and 37th king of his dynasty - was seized in his native country, forced on a plane and flown to London by Lyttelton, British Colonial Secretary. The young king is a fellow-student at Oxford University of Lyttelton's son. He is held prisoner in England and denied his throne. His subjects are in revolt.

What is his crime? It is a long story. Uganda is part of the great Kitwara empire, one of the best organized African states in the Middle Ages. It declined with the Bantu migration southward and divided, leaving Uganda as its largest remnant. For 500 years Uganda lived as a settled, well-organized kingdom under a line of monarchs. Then it was attacked by religion: Arab Mohammedans from the south representing slave traders; English explorers from the east, reflecting the conquest of India and bringing Protestant missionaries; and finally Catholics from Austria and France.

The rugged pagan, Mutesa I, refused conversion; his son, Mwanga, tried to drive foreign religions out of his realm. When he killed an English bishop who insisted on entering Uganda, a war of religions began until a British commercial company sent in troops, encouraged by the government so as to keep out the Germans. Christians fought Mohammedans and then turned on each other until in 1899 the king was captured and exiled and Uganda became a British protectorate.

By forced treaty the King of Buganda was recognized by the British so long as he remained "loyal." He ruled with a legislature and ministers, but over him was a British governor who must consent to all legislation and who could make some laws all by himself. Uganda began to awake, to demand more democratic government. A Uganda National Congress appeared in 1951, demanding universal suffrage, a constituent assembly and free education for all Uganda.

About this time the Uganda Development Company was formed in England to mine copper in Uganda, with a capital of $18 million; also a smelting mill and textile works were planned

with foreign capital; and the Colonial Secretary (this same Lyttelton) promised the whites of Kenya that federation of Uganda with neighboring African territories would insure white control of land and cheap black labor. To such schemes the London Times declared that the action of the Buganda legislature in demanding political control was a "great embarrassment." When the young king supported his legislature and demanded more effective government in the hands of Africans, he was judged disloyal, kidnapped and deposed.

Uganda flamed, the legislature refused to elect a new king and demanded the return of Mutesa II. Uganda was put under martial law. A Buganda dlegation in London seeking the return of their king said in painfully plain English:

"Africans are not opposed to economic, industrial, commercial and political development. On the contrary, this is welcomed. But they would rather forego all the benefits of these developments if they bring in their wake political and economic domination by outsiders.

"The economic development of Central Africa is not to be bought by a federal constitution imposed on the African inhabitants. Therefore, while welcoming economic expansion in Uganda, Africans are anxious to ensure that the forces of expansion do not overwhelm the Africans so that they will wake up one day to find that they are dominated by powerful factors over which they have no control."...

Source: THE WORLD AND AFRICA: AN INQUIRY INTO THE PART WHICH AFRICA HAS PLAYED IN WORLD HISTORY by W.E. Burghardt DuBois

HARAMBEE AFRIKAN CULTURAL ORGANIZATION CREED

Together we seek to know that which is us, to expand our collective consciousness of who we are and whence we come. We exalt in the fact that Africans are beautiful in our own right, rather than at the expense of any other group of people. And in the true spirit of the Swahili word, "harambee," we promote the idea that cultural awareness is germane to human growth.

NGUZO SABA

Umoja - Unity
Kujichagulia - Self-determination
Ujima - Collective Work and Responsibility
Ujamaa - Cooperative Economics
Nia - Purpose
Kuumba - Creativity
Imani - Faith

HARAMBEE AFRIKAN CULTURAL ORGANIZATION

CENTRAL COMMITTEE

Alaga(Chairman - Mondo

Eso/Alakoso Asha(Sgt.-at-Arms/Chairman of Cultural Affairs Committee) - Shaheed Khaleel Biko Hamza

Olotu Eko(Education Chairman) - Baruti Okono

Eleto(Administrative Chairman) - Rodney Freeman

Akapo(Treasurer) - Terrence Alexander

Akowe(Secretary) - Damani Ifoma

Akewi(Librarian) - Charles Douglas

HARAMBEE FLAME EDITOR

Wopashitwe Mondo Eyen we Langa